Pure Aalam Me Fasad Ki Vajah Gunah He Aur Chhote Se Chhota Gunah Atom Bomb Se Zyada Khatarnak He

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Sure Rum, Ayat 4 Ka Tarajuma

Logo ke aur insano ke kartuto ki vajah se zamin aur samandaro me khushki aur tari me fasad fel gaya kharabiya zahir aur khuli ho gayi ye Allah ne logo ko unke baaz kartuto ka maza chakhaya shayad ke vo apni un harkato se baaz aajaye.

Pure Aalam Me Fasad Ki Vajah Gunah

In gunaho ki vajah se pure aalam ke andar fasad aur abtaari faili huvi he Allah ne Hazrat Adam(al) se lekar Huzur صلى الله عليه وسلم tak Ambiyae Kiram(al) ka jo silsila jari farmaya uska maksad bhi yahi he logo ko un chizo se vakif kiya jaye jin me Allah ki itaat aur farmabardari hoti he aur unko Allah ki itaat aur farmabardari ke liye amadah kiya jaye uksaya jaye aur un chizo se bhi vakif kiya jaye

jis me Allah ki masiyyat aur nafarmani hoti he aur unse unko roka jaye Quran me bhi Allah ne aagli ummato ke vakiat aur unki nafarmani par Allah ki taraf se jo sazaae digaai unka tafsil se zikr kiya he.

Amal Ki Bhi Khasiyate He

Allah ne jis tarah chizo me khasiyate rakhi he har chiz ka ek alag khas asar hota he koi adami zahar khalega to uski vajah se uski maut ho jaye aur usi tarah se mukhtalif chize jo ham istemal karte he doctoro, hakimo aur tabibo ne bata rakha he ke fala chiz ke khane se fayda ya nuksan ki shakal me ye asar zahir hota he un chizo ke khavas to vo he jo doctoro ne apni tahkik ke baad batlaya he ho sakta he ke usme unki galti huvi ho aur jo khavas unhone batlaye he vo kisi mauka par vujud me na aye lekin amal ke jo khavas Hazraate Ambiya(al) batlaya karte he unme galti ka imkan hi nahi.

Allah ne Hazraate Ambiya(al) ko bheja hi isliye take vo logo ko batlaye ke kaun se amal karne he aur kin se bachna he taake Allah ne jin amal ko karna pasand farmaya he log unko kare aur

jin chizo se Allah ne bachne ka hukam diya he logo unse apne apko bachaye.

Aur Hazraate Ambiya(al) ka mission unki puri zindagi ka maksad yahi hota he ke vo logo ko Allah ki taraf davat dekar unka talluk Allah ki jaat ke saath kayim kare aur jode aur unko batlaye ke bhai dekho tum Allah ki nafarmaniyo se baaz aa javo. (Tirmezi, Mishkat)

Chhote Se Chhota Gunah Atom Bomb Se Zyada Khatarnak He

Nafarmani aur gunah ye bahut hi khatarnak chiz he atom bomb aur hydrogen bomb utna khatarnak nahi jitna ke chhote se chhote gunah khatarnak he isliye ke atom bomb aur hydrogen bomb se zyada se zyada nuksan agar hoga to dunyavi etebar se hoga lekin gunah ke natije me adami Allah se dur ho jata he aur Allah ki narazgi aur uske gazab ka zariya ban jata he isliye zarurat is baat ki he ke ham apne aap ko Allah ki nafarmani se bachaye Huzur صلى الله عليه وسلم ne bhi ummat ko uski taraf mutavajje farmaya ke Allah ke ahkam ko baja laya jaye aur jin chizo se roka gaya unse bacha jaye agar aisa nahi hoga to fir

Allah ki taraf se pakad hogi.

Allah dunya me badla nahi denge badla to akhirat hi me denge akhirat isi liye rakhi he lekin uske bavuzud bando ki taraf se jab koi gunah zyada hone lagte he to tambih ke taur par aur unki ankhe kholne ke liye ibrat ke vaste Allah ki taraf se kabhi uska thoda sa asar batla diya jata he.

Hakikat to ye he ke jo vaha pesh ane vala he uska ham aur aap andaza aur khiyal nahi kar sakte vo asal badla hoga kisi bhi nek kaam ka achchha badla aur kisi bhi gunah ki asal saza jo bhi hone vali he vo vaha hogi yaha dunya me Allah badla nahi dete albatta ibrat ke liye tambih ke taur par kabhi kabhi uski taraf se logo ko mutavajje kar diya jata he take log apni harkato se baaz aajaye.

Jaise beta jab nafarmani karne par utar aata he to baap bhi kabhi kabhi tambih ke liye kuch kar deta he taake vo fir itaat aur farmabardari ki taraf laut aye aj-kal jo zalzale pesh aate he vo Allah ki taraf se tambih ke liye zahir kiye jate he aur ye koi mamuli chiz nahi he.

Musnade Ahmad ki ek rivayat he kisi ne Hazrat Aisha[rd] se saval kiya zalzala kyu ata he? unhone javab me farmaya jab log gunah ko jaiz kaam samaz kar karne lagte he sharabe pite he aur gaane bajane ke saadhan me mashgul hote he to aasman ke upar Allah ko gairat aati he aur Allah taala zamin ko hukam dete he ke unko hila dal uske natize me zamin harkat me aati he aur zara si der me log idhar se udhar ho jate he aur chand second ke andar baadi se baadi halakat dunya me felti he.

Yaha to zalzala aata he tab bhi hamari ankhe nahi khulti aur Huzurصلى الله عليه وسلم ka haal to ye tha ke badal dekhte the ya hava zara si tez ho jati thi to Aapصلى الله عليه وسلم ke chehre anvar ke uppar ghabhrahat ke asar zahir hone lagte the.

Bukhari ki rivayat he Hazrat Aisha[rd] farmati he ke Huzurصلى الله عليه وسلم se puchha gaya Allah ke Rasulصلى الله عليه وسلم kiya baat he log to jab badal ko dekhte he to khush hote he ke barish aayegi aur aap ko dekha jata he ke badal ko aata huva dekhkar aap par ghabhrahat ki kefiyat taari hoti he? Huzurصلى الله عليه وسلم ne

farmaya kiya malum ke ye badal kiya lekar aaya he?

Gunaho ke ye kaam agar infiradi taur par ikka dukka adami kare to uspar Allah ki taraf se koi azab umumi shakal me nahi aata umumi taur par pakad usi vakt hoti he jab ke ye gunah kasrat se hone lage aur aam shakal me hone lage aur aise aam aur khule bando ke saamne usko kiya jaye ke koi usko rokne vala uspar tambih karne vala aur tokne vala maujud na ho agar rok ne tok ka ye silsila bandh ho jayega to fir Allah ki taraf se is dunya me bhi us tarah ke azaab laagu kiye jate he.

Huzur صلى الله عليه وسلم farmate he ke zina karne vala jab zina kar raha hota he to vo momin nahi hota, chori karne vala jis vakt chori kar raha hota he vo iman me nahi hota, sharab pine vala jis vakt sharab pi raha hota he vo iman me nahi rehta. (Tirmezi, Mishkat)

Havala- Mahmudul Mavaiz urdu se rivayat ka khulasa lipyantar kiya gaya he.

